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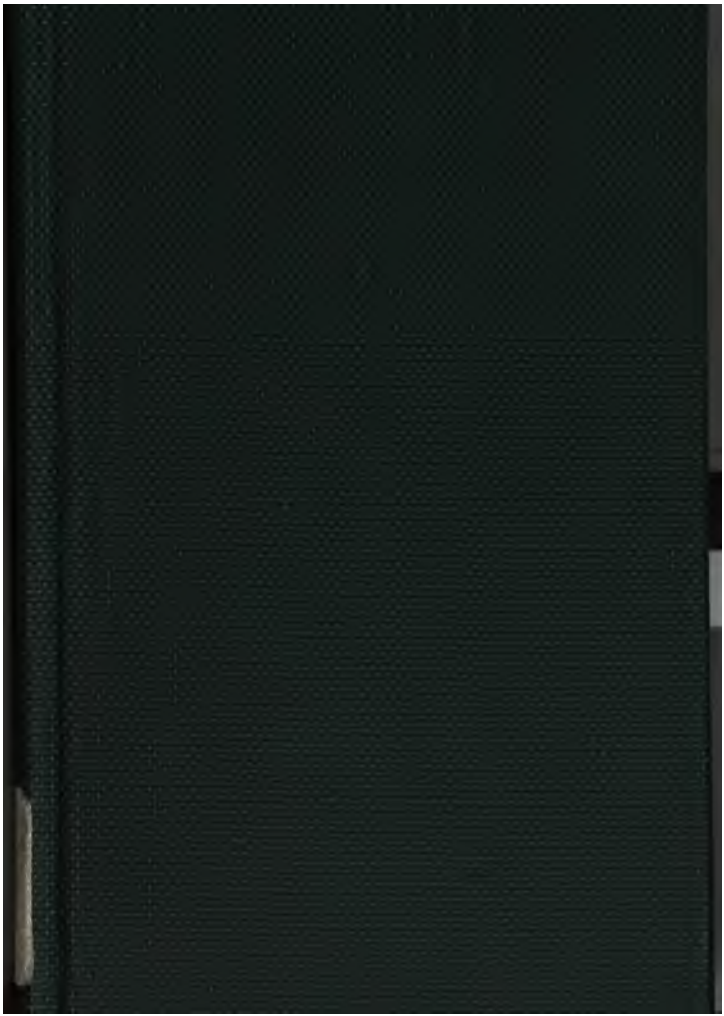
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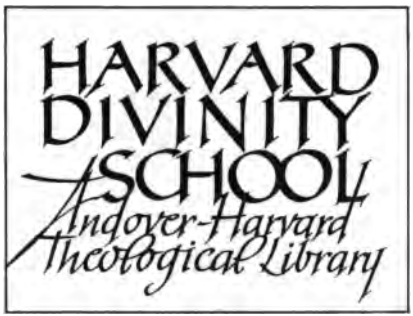
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A DISCOURSE

ON THE

SECOND DEATH.

'AND DEATH AND HELL WERE CAST INTO THE LAKE OF FIRE. THIS IS THE SECOND DEATH.'.... Rev. xx: 14.

BY EDMUND PRAY.

AUGUSTA:
PRINTED AT THE BANNER OFFICE.
1838.

DISTRICT OF MAINE....To wit:

DISTRICT CLERK'S OFFIC

BE IT REMEMBERED, That on the fourteenth November, A. D. 1837, and in the sixty-second y the Independence of the United States of Americ EDMUND PRAY, of the said District, has deposi this office, the title of a Book, the title of which the words following, to wit:

'A Discourse on the Second Death. "And dea hell were cast into the lake of fire. This is the s death."....Rev. xx: 14. By Edmund Pray.'

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TO THE READER.

THIS was prepared amid the cares of the world and the toils of business, and with but slender means. It therefore does not come to you with any claims to learning or science. It is merely the result of a study of the Scriptures for many years, unaided by the labors of the learned. It is not, consequently, sent forth to enlighten the learned; but with the hope that it may aid others in like station with the author, in their search after truth. If it shall serve this purpose, it will answer the fervent desires and prayers of

THE AUTHOR.

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A DISCOURSE ON THE

SECOND DEATH.

CHAPTER I.

INTRODUCTION.

'And Death and Hell were cast into the lake of fire. This is the second death.'—Rev. xx: 14.

THE second death is generally supposed to be something that is still to take place, in the world of spirits. At that time, it is imagined, all who are so unhappy as not to have a part in the 'first resurrection,' or whose names are not 'written in the Lamb's book of life,'

will be cast into the 'lake of fire and brimstone,' and there remain throughout a boundless eternity, beneath the scalding drops of Almighty wrath. This is a most shocking thought—that the 'Father of the spirits of all flesh,' should so deal with any of his creatures.—I have been greatly agitated in my mind, concerning the meaning of the second death; but by a candid study of the scriptures, as I trust, my mind has been freed from the gloom with which it was overspread by wrong views of this subject.

In the beginning of my subject, I feel obliged to bespeak the patience of my readers. The nature of my undertaking is such, that much needs be said to clearly unfold my ideas, and exhibit the evidence upon which they rest. This is drawn principally from the scriptures themselves.

We are told, 'death and hell were

judged out of the things which were written in the books.' These books, I suppose, were the books of the law and prophets. So that my first inquiry will be, what people received these of the Deity, and alone covenanted to observe and keep them?

The law by which death and hell were judged, was given alone to the Jews. This people, who descended from Jacob, afterward named Israel, were selected from the families of the earth, and were called the people of God. With this people, God entered into a covenant of works, which they were to obey; and if they disobeyed it, they were to be judged out of the books of the law. Now if the reader will keep in mind the fact, that the world is divided into two classes, Jews and Gentiles, he will readily perceive on whom it was, the second death fell.

The covenant between Jehovah and

Israel is thus described,—'Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice. And the Lord hath avouched thee this day, to be his peculiar people, as he hath promised thee; and that thou shouldest keep all his commandments:—and to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.' Deut. xxvi: 17—19. This covenant was made only with Israel and is exclusively binding on them.

To the same purpose are the following,—'He sheweth his word unto Jacob his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they *have not* known them. Ps. cxlvii:

20. Other nations had not heard of these statutes—they were known to Israel alone. 'For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children.' Ps. lxxviii: 5.

David was king in Israel, and knew these commandments and laws were given to Israel alone, who had not kept their covenant with God, but refused to walk by his law. This was a complaint brought against the people of God. St. Paul had this subject in view, when he said, 'Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.' Rom. ix: 4.

Israel had two covenants; but we who are Gentiles have only one. Israel had one from Sinai, which was an outward, national law, for that nation to

walk by, until the promised seed should come. This covenant or law, no other nation on earth was ever commanded of God to walk by. The other law or covenant, is the law of God which proceeded from mount Sion, which all nations are commanded to obey. This law is written on the fleshy tables of the hearts of all men, both Jews and Gentiles.

The law engraved on stones, never was designed for any nation but the Jews. When the time drew nigh, in which God had promised to deliver Israel from Egyptian bondage, Moses was raised up as their leader. He led them forth to the Red Sea, through which a path was opened for them to pass over, attempting to follow whom, Pharaoh and his army were overwhelmed and destroyed. From this they were led to mount Sinai, where the Lord commanded *Moses* to prepare two tables o'

stone, and come up into the mountain, and he would engrave thereon a law for the Israelites. This law was obligatory on the Jews, until Christ, the Mediator of the new covenant, should appear and promulgate the law from Sion. When the promised seed did appear, this mount Sinai law was abrogated—being no longer binding on the Israelites; for Christ had become the 'Mediator of a better covenant, established on better promises.'

This mount Sinai law was given to the Israelites as an outward, national law; and required merely the death of the offender. 'For Moses describeth the righteousness which is of the law, that the man who doeth those things shall live by them.' Rom. x: 5. It is plain from this, that all the righteousness required by the law, was to do as it required, and this would save the individual who observed it, and slay him

who violated it. But this law coul
give life to dead sinners; for ther
no promise of eternal life contain
that law. Hence the apostle asks
the law then against the promis
God? God forbid; for if there
been a law given, which could
given life, verily righteousness sl
have been by the law. Gal. iii
The Jews had become so devote
the law of Moses, as to imagine
were to be justified by its works
many of the Gentiles who never hac
business with the law, appear no
think—the apostle proposes this
tion to them, whether they suppose
law could stand against God's prom
It certainly stands against the prom
could righteousness have been obt
by the law.

All the true righteousness of Jew
Gentiles, can only be obtained thr
Jesus Christ, who is the promised of

The Sinai law does not stand against the promises of God, for there is no name or way given under heaven, among men, whereby we must be saved, but the name of Jesus Christ. Acts iv : 12. That which is emphatically God's law, as I understand the subject, is not an outward, but an inward law; written, not on tables of stone, but on the fleshy tables of the hearts of all men; both Jews and Gentiles.

St. Paul, after his conversion to Christianity, strove with all the wisdom he had, to convince his brethren, the Jews, that the law, once given to their fathers, was abolished, and that they could not become righteous by it. He shewed them it was only a law of works; that as many as were striving to work in that law, were still under its curse. 'For as many as are of the works of the law, are under the curse. For it is written, cursed *is every* one that continueth not

in all things which are written in the book of the law to do them.' Gal. iii: 10. The apostle knew this to be the fact from experience. He was a Jew, and after his conversion, he declared, although he had prospered in the works of the law above most of his countrymen, he was still under the curse, while he adhered to the Jews' religion. No one, either Jew or Gentile can so perfectly keep the law as not to offend in one point; therefore they could not be justified by the law of Moses. Justification comes to the sinner only through faith in Christ. 'But that no man is justified by the law, in the sight of God, it is evident; for the just shall live by faith.' Gal. iii: 11.

The Jews did not believe in the Saviour of the world, and therefore, they remained under the curse of the law. *But the* Gentiles never had the law of *Moses,* and consequently were never

threatened with the curse of that law. 'For when the Gentiles, which have not the law, do by nature the things contained in the law; these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.' Rom. ii: 14, 15.

This law which the Gentiles have, is the new covenant, which came from mount Sion. This law David says, 'is perfect, converting the soul.' It is also called 'the perfect law of liberty.' This law is written on the heart, reproves of sin, and justifies man when he does right. The law of Moses was given as a schoolmaster to lead them to the new and perfect law. Gal. iii: 24. It was a school-master, not to all mankind, but only to the Jews; for this law was given to no others than the Israelites. It

they obeyed it, their lives would
preserved; but if they broke it, t
were to lose their lives. This was
judgment of the law, administered u
the Jews to whom it was given. '
as many as have sinned without l
shall also perish without law; and
many as have sinned in the law, shall
judged by the law.' Rom. ii: 12. T
Jews were judged by the law in t
day of judgment, which Christ calls
day of vengeance, in which all thi
written in the law and prophets, c
cerning Judea and Jerusalem should
fulfilled. The Gentile nations who
not the law, by sinning against God
disregarding that inward law, written
their hearts, were doomed to pe
without law. Sodom and Gomorr
and the cities round about them, wh
suffered the vengeance of eternal fi
the Egyptians, who were overthro
in the Red Sea and perished, are ex

ples of Gentiles perishing without being judged by a revealed law. But the Jews sinned in the law, and so were judged and perished by the law.

CHAPTER II.

CONCERNING THE PENALTY OF THE LAW.

THE law being given to the Jews only, with its statutes and judgments, written in the books of Moses, they only were to be judged out of these books in the last days; by which we are to understand the conclusion of the Jewish state Then it was Christ came to judgment, t execute upon the Israelites what Gc had before told them they should suffe if they disregarded the law—even all t plagues written in the book of Mose

Now what were these plagues? 'A *if ye* shall despise my statutes, or *your* soul abhor my judgments, so t

ye will not do my commandments, but that ye break my covenant; I will also do this unto you. I will even appoint over you my terror—consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart. And ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies—they that hate you, shall reign over you, and ye shall flee when no man pursueth you.

'And if ye will not, yet for all this, hearken unto me, I will punish you seven times more for your sins. And I will break the pride of your power, and I will make your heaven as iron, and your earth as brass; and your strength shall be spent in vain. For your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto *me*, and will not hearken unto me, I

will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me, then will I walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant. And when ye are gathered together within your cities, I will send the pestilence among you, and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight, and ye shall *eat, and* not be satisfied.

'*And if* ye will not for all this hear

unto me, but walk contrary to me, then I will walk contrary unto you also in fury, and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cast down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries into desolation, and I will not smell the savor of your sweet odours. And I will bring the land into desolation, and your enemies which dwell therein, shall be astonished at it. I will scatter you among the heathen, and draw out a sword after you, and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies hand—*even then* shall the land rest, and enjoy

her sabbaths. As long as it lieth desolate, it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left alive of you, I will send a faintness into their hearts, in the land of their enemies; and the sound of a shaken leaf shall chase them, and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth; and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine aw in their iniquity in your enemies l and also in the iniquities of their f shall they pine away with them.' xxvi: 15—39.' See also Deut 14—26.

Such are the penalties att

violation of the law of Moses—these ar
the plagues to be brought on the un
believing and rebellious Jews. These ar
the statutes by which they were to b
judged, which were written in th
books. This is the second death. The
had once spiritually *died* in Adam or
first representative, as well as all oth
nations; but having been chosen b
God as his peculiar people, they becan
alive, spiritually. They had the live
oracles of God committed to them, ar
Jesus Christ preached to them in th
wilderness. I Cor. x: 4. But th
did not believe the word preached
them, and so became blinded. Thu
by backsliding from God, who was I
rael's habitation, they became a secon
time dead. They were like the sc
that was washed, which returned to h
wallowing in the mire; or as the Sa
iour said, like the man who had an u
clean spirit cast out of him, and to

unto himself seven other evil spirits; so that the last state of that man was worse than the first. So it was with the Jews. By thus continuing to backslide, they left their own habitation, were ripe for the destruction of good men, who reproved them for their misdeeds, and so became guilty of all the righteous blood shed upon the earth from the time of Abel to that of the Saviour.

The children of Israel departed from the commands of God, and sunk into the most shameless idolatry—almost beneath the worst of the Gentiles. Hence the declaration of Ezekiel, 'Therefore, son of man,' speak unto the house of Israel, and say unto them, thus saith the Lord God, Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. * * * For when ye offer your gifts, when ye *make* your sons to pass through the *fire, ye pollute* yourselves with your

idols, even unto this day.' Ezek. xx: 27, and 31. This fire was kept at the east gate of Jerusalem. 'And they have built the high places of Tophet, which is the valley of the son of Hinnom, to have their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in Tophet till there be no place.' Jer. viii: 31, 32. It was this fire to which Christ referred when he spoke of the fire that is not quenched and the worm that died not.

It was into this valley of the son of Hinnom, which, in the New Testament, is called Gehenna, and rendered *hell*, as the learned tell us, the dead bodies of the unbelieving Jews were thrown, *when* Christ came and judged them. In

this was accomplished the prediction of the prophet. 'And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.' Isa. lxvi: 24. This was accomplished when Jerusalem was destroyed. They were a people who wandered and perished—brought upon themselves the second death.

CHAPTER III.

ON THE COMING OF CHRIST AND THE PUNISHMENT OF THE JEWS.

THE Gospel which Paul preached, provided a second death for the Jews; but life in Christ to those who believed, whether Jews or Gentiles. Had they all have believed the gospel, they would have escaped the second death. But not doing this, they were judged out of those things written in the books of the law; but the Gentiles never had the law, and therefore, were judged out of the book of life—by the perfect law of liberty! Thus the Gentiles were introduced into the kingdom of heaven,

which is represented by being on the right hand of the Judge, while the Jews, rejected of God, which is represented by being placed on the left hand, were cast out into outer darkness, where there was weeping and gnashing of teeth. All this was accomplished at Jerusalem, when Christ came to judgment, as he declared he should, before the generation then on the earth, should pass away. This the Jews, as a people, have suffered.

Hence the Saviour said, 'I say unto you, that many shall come from the east and from the west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness, where there shall be wailing and gnashing of teeth.' Those who came from the east and west, were the *Gentiles;* and the children of the kingdom were the Jews, who were denied

the privileges of the gospel kingdom, as a punishment, until the fulness of the Gentiles should be gathered in. Rom. xi : 25. To the same purpose is the language of our Saviour on another occasion. 'Wo unto you Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Fill ye up, then, the measure of your fathers. Ye serpents, ye generation of vipers! How can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye will kill and crucify; and some of them will ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous *blood* shed upon the earth, from the

.ood of righteous Abel, unto the
f Zacharias, son of Barachias,
/e slew between the temple and
Verily I say unto you, all these
shall come upon this generation.
xxiii : 29—36.

This same subject is further ill
ted by the following scriptures. '
ye, therefore, shall see the abomi
of desolation, spoken of by Dani
prophet, stand in the holy pl
whoso readeth, let him under
then let them which be in Jud
unto the mountains ; let him whi
the house-top not come down
any thing out of his house ; n
him which is in the field returr
take his clothes. * * *
shall be great tribulation, su
not from the beginning of th
this time, no nor ever shall '
xxiv : 15—18, and 21. Jo
history of the Jewish w

many of the Jews when they saw the signs here foretold by Christ, forsook the city as men do a sinking ship, and took refuge in the mountains.

'Then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one e[illegible] heaven to the other. Now learn a[illegible] ble of the fig-tree. When his b[illegible] is yet tender, and putteth forth l[illegible] ye know summer is nigh.' Matt. [illegible] 30—32. 'And when ye shall see [illegible] salem compassed with armies [illegible] know the desolation thereof is nigh. * * * For these be the days of vengeance, that all things which are written may be fulfilled. * * * And

they shall fall by the edge of the sword,
and shall be led away captive into all
nations; and Jerusalem shall be trodden
down of the Gentiles, until the times of
the Gentiles be fulfilled.' Luke xxi
20, 22 and 24.

The same subject is had in view b
Daniel, when he says—'And at th
time shall Michael stand up, the gr
prince which standeth for the child
of thy people, and there shall be a t
of trouble, such as never was s
there was a nation, even to that
time; and at that time thy people
be delivered, every one that sha
found written in the book. And
of them that sleep in the dust
earth shall awake, some to ever
life, and some to shame and eve
contempt.' Ch. xii: 1, 2.

The book out of which th
judged, was the 'book of life.'
who believed Moses and the

in the Jewish nation, were judged out of this book and delivered from that great tribulation into which the 'scribes, Pharisees, hypocrites' were plunged. Those who had their names written in 'the book of life,' on account of which they were said to have part in the first resurrection, were such, as in another place are represented as standing on 'a sea of glass.' This sea of glass, represents the gospel, where the glory of God is seen in 'the face of Jesus Christ.' In this way they became changed into the same image, from glory to glory. Those elected out of the twelve tribes by the spirit of God, were raised up to everlasting life, and had part in the first resurrection. On these the second death could have no power, for the law gives sin all its condemning power. By their believing Moses and the prophets, Christ became

the end of the law to them for righteousness. Rom. x : 4.

But in this same nation there was another race, represented by the fountain of waters where was seated the great whore. This is that sea whose waters cast up mire and dirt. Isa. lvii : 20. 'And he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.' Rev. xvii : 15. All that part of the Jewish nation which the whore rode upon, were marked with a scarlet colour, which shews they were guilty of blood. These not believing Moses and the prophets, brought all the righteous blood shed upon the earth, from that of righteous Abel, to that of Zacharias, whom the Jews slew in the temple. It was for such bloody deeds as these, those dreadful calamities were *brought* upon that part of the Jewish *nation* which received the mark of the

beast, by which is intended the idolatrous worship into which they had fallen. This part of the Jews, as Daniel said, were raised to shame and everlasting contempt, which was fulfilled in the day of judgment upon that nation, which Christ declared should happen in the then present generation. These two figurative resurrections took place at the time when the Jews were destroyed and their city demolished by the Romans. 'And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up, there shall be a thousand two hundred and ninety days.' Dan. xii: 11. This abomination was the Roman army, which Christ said, would compass the city of Jerusalem. This was that day of vengeance in which all things written in the law and prophets, concerning Judea and Jerusalem, were fulfilled.

The same thing is had in view in the

following texts. 'Marvel not at this; for the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' John v: 28, 29. These two resurrections are the same as Daniel mentions. The Jews were cast off for not living according to the law of Moses. By breaking this law they became guilty before God, because they were judged out of these books. In the day of judgment, they were raised up to a state of condemnation, and thus became condemned by the things written in the books, while the elect were justified because they believed Moses and the prophets, which the others did not do. In this way they forsook the God of Israel, who was their *habitation*, and so became the second *time* dead.

‘ When the son of man shall come in
i glory, and all the holy angels with
n, then shall he sit upon the throne
his glory ; and before him shall be
thered all nations ; and he shall sepa-
e them one from another, as a shep-
rd divideth his sheep from the goats ;
d he shall set the sheep on the right
nd, but the goats on the left. Then
ıll the King say unto them on the
ht hand, come ye blessed of my fa-
ɜr, inherit the kingdom prepared for
u from the foundation of the world ;
I was an hungered and ye gave me
at ; I was thirsty, and ye gave me
nk ; I was a stranger, and ye took
in ; naked, and ye clothed me ; I
s sick, and ye visited me ; I was in
son, and ye came unto me. Then
ıll the righteous answer him, saying,
rd, when saw we thee an hungered,
l fed thee ? or thirsty, and gave
e drink ? When saw we thee a

stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, 'Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Matt. xxv: 31—40. Those on the right hand were believers, both Jews and Gentiles, the last of which were gathered in from the high ways and hedges by urgent solicitation. They did not possess the law of Moses, as the Jews did, and therefore were judged by the law of liberty, written in their hearts, by which they were introduced into the liberty of the children of God; or the same liberty as the believing Jews, who had gotten the victory over the beast, not having worshiped his image.

Let us now look at those who had the *mark* of the beast. 'Then shall he say

also unto them on the left hand, Depart from me ye cursed, into everlasting fire prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal.' Matt. xxv: 41—46.

Christ told these fallen Jews, they were of their father the devil. Debased Israel, in the scriptures, both of the Old and New Testament, is called



the dragon, devil and satan, and likewise the beast. These were the angels which kept not their first estate, but left their own habitation, who were reserved under chains of darkness unto the judgment of the great day, of which Jude and Peter speak. This was that great and terrible day of judgment which was to fall upon the unbelieving Jews—such a time as never had been from the foundation of the world to that period, and should never again occur.

As for the period they were to remain in this state, here called 'everlasting,' we are simply to understand a long period, as in the following passages. 'And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession.' Gen. xvii: 8. Of this land they have been long *dispossessed.* The priesthood of Aaron *is called* 'an everlasting priesthood'

Gen. xl : 15. Yet it was designed to continue only until the times of reformation, when the new and better covenant should be introduced, established upon better promises. So in this case, their punishment was to continue only till the fullness of the Gentiles should be gathered in; 'so all Israel shall be saved.' Rom. xi : 26.

Should it be said, the same word is applied to God and life, and means endless, why should we not understand it in the same sense when applied to punishment? I reply, there are many [redacted] that might be urged against its [redacted] understood in this case. The nature of punishment forbids such an idea. The character of God forbids it, and the good of his spiritual kingdom forbids it. And the word itself by no means necessarily implies it, for it is not only used repeatedly in a limited sense in the *scriptures*, but in all cases where it



means endless, this sense is imparted to it by the subject to which it is applied. It is not given to it by this word, for it is a term of exceeding equivocal meaning.

Thus it is said: 'Seeing it is a righteous thing with God, to recompense tribulation to them that trouble you; and to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.' 2 Thess. i: 6—9.

This punishment fell on the Jews who persecuted the saints or believers in the gospel, soon after it was written by *Paul.* *It* took place when the temple *was set* on fire, and the holy of holies

was burnt up, where the Lord had declared his presence should remain, and his glory rest. When this took place, this people were banished from the presence of their God and the glory of his power. Then their old heavens were on fire, and their heavens and earth were burnt up. This was what Peter referred to when he said, 'But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men.' 2 Pet. iii: 7. This destruction was to come sudden and unexpectedly. 'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.' Do. v: 10. This judgment fell on the dragon, which represented Israel, and the works that were



burned up, were those of the old Jewish sanctuary.

But the apostle goes farther, and adds, 'Nevertheless we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' Ch. v: 13. John refers to the same subject, when he says, 'And I saw a new heaven and a new earth; for the first heaven, and the first earth had passed away, and there was no more sea.' Rev. xxi: 1. This was the sea where the dragon was slain. The new heavens and the new earth is the gospel mount, that was erected where the old mount Sion, which was the old heavens, was destroyed by fire.

Peter says, 'Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, *speaking in* them of these things; in *which are* some things hard to be un

derstood, which they that are unlearned and unstable, wrest, as they do also the other scriptures, unto their own destruction.' 2 Pet. iii: 15, 16. Paul speaks of this same matter to the Hebrews. He tells them the word was preached to them in the wilderness; but their unbelief in the word which was sent unto them, preaching peace by Jesus Christ, made them trees whose fruit withered, were twice dead, plucked up by the roots.' Through their backsliding from God who was their habitation, their fruit withered.

Paul has this subject in view, when he says, 'For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the holy spirit, and have tasted the good word of God, and the powers of the world to come, if they fall away, to renew them again to repentance; seeing they crucify to them-

selves the son of God afresh, and put him to an open shame.' Heb. vi: 4—6. The Jews were the people who had fallen away from their allegiance to God, and so were reserved unto destruction by fire. When they were judged out of the books for their backsliding, it proved to be with them according to the scriptures. Their last state was worse than the first, as it ever will be with those who turn away from the commands of God.

This backslidden people, who were twice dead and plucked up by the roots, are those which Jude and Peter call fallen angels. They are also called in scripture, dragons of the wilderness. Daniel and John call them, 'the Beast.' This was the beast which received the wound by Esau's sword, and lived. They *did* live; but were bound by the Roman *laws, and under* them allowed some of *their former* privileges. John had a view

of this beast. 'So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.' Rev. xvii: 3. This represents fallen Israel, which was full of blasphemy. It was they who blasphemed against the Holy Spirit, which was not to be forgiven, neither under the law, nor the gospel dispensation; and their end confirmed this saying.

CHAPTER IV.

ON THE OVERTHROW OF THE DRAGON, DEATH AND HELL.

Now we are under the Gospel dispensation: and those beasts which had their lives prolonged for a time and season, of which Daniel speaks, were that portion of fallen Israel which did not suffer in the day of Jerusalem's judgment. These still remained in unbelief, and the mark of blasphemy has not yet been effaced from them; neither will it be, until the deliverer which came out of Sion, shall turn away ungodliness from *Jacob; then* all Israel will be saved. *But now* they are bowing down their

necks under all the nations of the earth, according to the prophecy of old. These Jews will be brought in with the rest when the fullness of the Gentiles has arrived.

It will be borne in mind, the beast spoken of in this book, was of a scarlet color. What gave him this color, was his being stained with the blood of the saints, which he caused to be murdered. The woman likewise, was drunk with the blood of the martyrs of Jesus, and upon her forehead was a name written, 'Mystery, Babylon the great, the mother of harlots and abominations of the earth.' Rev. xvii: 5. This was Jerusalem which was drunken with the blood of the saints, which John calls 'Mystery, Babylon.' This blood was to be required of that generation, according to the words of the Saviour.

Those who stood on the sea of glass, *which represents* the gospel, had their



Father's name written in their foreheads, which gave them the victory over the beast and his image. The ten horns on this beast, the angel told John, were ten kings, which had not then received kingdoms; but possessed some power as kings, for the space of one hour, with the beast. These kings were the Roman governors, which were the horns of the Gentiles, setting at the head of fallen Israel, to administer the Gentile laws upon them. These persons were of one mind, and gave their power to the beast. This they did in many cases. Pilate was one of these characters, which reigned with the beast, which represented the fallen part of Israel, which is called in other places 'many waters,' the 'sea upon which the whore sat and the dragon.' This man, *in the* case of Jesus Christ, resigned the *power* with which he was invested by *the* Roman government, into the hands

of this murderous beast. This ravenous beast cried out, 'Crucify him! crucify him!' And to his wish Pilate consented. He was afraid to do otherwise, lest he should offend this beast, and provoke him to rebellion. Thus it was with all the Roman governors. They yielded all they could to the wishes of fallen Israel, consistently with the honor of the Roman government, if no more. Thus these horns reigned with the beast, until he rose up in rebellion against that government, and attempted its overthrow, and the establishment again of the kingdom of Israel. This conduct brought on their great day of judgment, when these horns turned against the beast and hated him. 'And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her *with fire.*' Rev. xvii. 16.

It was at this time the Jews were raised to everlasting shame and contempt; i. e. the unbelieving part. But the elect, which stood on the sea of glass were raised to everlasting life. These two resurrections took place at the commencement of the rebellion. The fallen part of Israel, represented by the beast, the whore and the dragon, were raised to shame and everlasting contempt; while the elect were raised to everlasting life. These had this life conferred upon them through the instrumentality of those signs pointed out by the Saviour as immediately to precede that great and terrible day of the Lord. They were warned by them and obeyed the directions he gave, and were thereby saved.

Daniel says, 'And one said to the man *clothed* in linen, which was upon the *waters* of the river, How long shall it *be to* the end of these wonders?' Ch.

xii : 6. This was as much as to say, How long shall it be to the end of these resurrections? The answer was, 'When he shall have accomplished to scatter the power of the holy people, all these things shall be finished.' Ch.v:7. The angel told Daniel the vision was closed up and sealed till the time of the end. This same book, was that prophecy unsealed to John on the isle of Patmos. And I saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book, and loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open the book, neither to look thereon. And one of the elders said unto me, weep



not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and loose the seals thereof.' Rev. v: 1—5.

'And I saw when the Lamb opened one of the seals; and I heard, as it were, the voice of thunder, one of the four beasts say, Come and see. And I saw, and behold a white horse, and he that sat on him had a bow; and a crown was given him; and he went forth conquering, and to conquer.' Rev. vi: 1, 2. This great conqueror was Vespasian, whom Nero the emperor of Rome, had authorised to subdue or destroy the Jews. So he went forth conquering as he went, and laying new plans of conquest as he proceeded, until he sat down before Jerusalem. But before he could subdue this last strong hold, Nero died, and he was recalled to fill his *place*, whereupon he sent out his son *Titus*.

This is represented by the opening of the second seal. 'And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another; and there was given him a great sword.' Rev. vi: 3, 4. This was the sword of Esau; the same sword with which the Lord said the dragon should be slain, that was in the sea. Now Titus determined to subdue the whole country of Judea before he attacked the city of Jerusalem, so as to deprive them of all reinforcements. At this time peace was taken from this people, which was never again restored to them. Those within the city were divided among themselves, and fell to contending with each other. One party was marshaled in hostile array against



another; and thus they had war without and war within. In this was fulfilled the saying of the Saviour. 'Think not that I am come to send peace on earth; I came not to send peace, but a sword.' Matt. x: 34. This was death and hell, which Christ opened in the city of Jerusalem, which was the seat of the beast.

'And when he had opened the third seal, I heard the third beast say, Come and see, And I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.' Rev. vi: 5, 6. This denotes great scarcity and distress for food; so much so that every one had to be put *upon allowance*, which took place at *the destruction* of the holy city in ac-

cordance with the Saviour's prediction.

'And when he had opened the fourth seal, I heard the fourth beast say, Come and see. And I looked, and behold, a pale horse; and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.' Rev. vi: 7, 8. This represents the winding up of the fearful tragedy of the devoted city. Death and hell were opened in that city, and they were shut up there by the Roman army to complete the work of destruction, where terror and misery reigned triumphant.

Josephus, in his account of the siege of Jerusalem, well illustrates what we have said upon this point. He tells us there was a terrific storm that broke out one night, accompanied with show-



ers of rain and continual lightning, with terrible thunderings, and concussions, and bellowings in the earth, which were caused by earthquakes. Immediately after this the city became divided into three factions, and was besieged by Titus. This was what John distinctly saw. 'And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.' Rev. xvi: 18.

Then was the great day of the wrath of God Almighty at the doors of that city, distracted as it was with internal dissensions, and besieged without. For Titus learning the state of things among them, thought it best to leave them to destroy each other, only taking good care that they should receive no aid or supplies from without. In this was fulfilled *the* prophecy—'And I will bring a *sword* upon you, that shall avenge the

quarrel of my covenant; and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.' Lev. xxvi: 25. Thus it was in this case. When they were assembled within this city, from all parts of the world to attend the feast of the Passover, they were enclosed by the Roman army, and then a pestilence broke out among them, and finally they were delivered into the hands of the enemy.

This is what Daniel foresaw. 'And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war, desolations are determined. And he shall confirm the covenant with many for one week; and in the midst

of the week he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate.' Ch. ix: 26, 27.

The Saviour had the same subject in view when he said, addressing his disciples—'And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. * * * * * For these be the days of vengeance, that all things which are written may be fulfilled.' Luke xxi: 20, 22. It is a most melancholy thing to read the fulfillment of this prophecy as described by Josephus. He tells us he believed that generation of Jews were the worst men that ever lived upon the earth. The two principal leaders of *the factions*, a John and a Simon, who *to strengthen* their respective parties,

collected about them all the base characters in the land, of whom there were thousands. As the siege advanced and they became straightened for food, they fell to plundering the people of their provisions, until such was their condition, that they staggered about the streets like drunken men, and if they saw any one eating they would snatch it out of their hands, and even murdered each other to obtain the little morsel of food they might have in their possession. And finally, even mothers killed, cooked and ate their own children.

This was the judgment of fallen Israel, called the dragon, beast, harlot and devil. The prophet speaks of this catastrophe. 'Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. * * * Through the wrath of the Lord of hosts is the land darkened, and the people shall be as fuel of the fire; no man shall



spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied; they shall eat every man the flesh of his own arm.' Isa. ix: 14, 19, 20.

This is the same thing that John saw when the fifth vial was poured out. 'And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.' Rev. xvi: 10, 11. This agrees with what Christ told these unbelieving Jews when he was on the earth. 'Except ye repent ye shall all likewise perish.' Luke xiii: 3. They did not repent, and therefore were punished in the most terrible manner. In *this* was fulfilled what was written in an*other* place.' 'And ye shall eat the

flesh of your sons, and the flesh of your daughters shall ye eat.' Lev. xxvi: 29.

This was that fearful time, the like of which had never been known, and never was to occur again while the world remained. Matt. xxiv: 21. So terrible were the sufferings of this people, that, we are told by Josephus, the Roman soldiers stood aghast when they saw them. But still they had no pity on those who still remained alive. Every one they met they slew without regard to sex or condition. What a fearful scene was this! The temple with the buildings of the city on fire, flames roaring, the crash of falling buildings, the howlings of the infuriated soldiers, the screams of the murdered, the groans of the dying, all mingled in one horrid din and confusion. A scene of horror which beggars description. It was thus the old heavens passed away with a loud *noise*, and the elements melted with fer-



vent heat, according to the word of prophecy.

Josephus tells us, that while the holy house was on fire, every thing was plundered that came to hand, and ten thousand of them that were caught were slain; nor was there commiseration of any age, or any reverence of grades, but children, old men, profane persons and priests were slain in the same manner. So this war brought them to destruction, and as well those that made supplication for their lives, as those that defended themselves by fighting. The flames were carried a long way, and on which, together with the groans of those that were slain, and because the hill was high, and the work at the temple very great, one would have thought that the whole city had been on fire.

Nor could one imagine any thing *either greater* or more terrible than this *noise.* Now the time was come, that

the heavens should pass away with a great noise, and the elements should melt with fervent heat, and the old earthly tabernacle with its works should be burnt up, for there was at once a shouting of the Roman Legions, (this was what John had reference to, and again they said Alleluia, and her smoke rose up forever, and ever,) who were marching all together, and a sad clamour of the seditious, death and hell, who were now surrounded with fire and sword. The people above were beaten back upon their enemies, and under a great consternation, and sad moanings at the calamities they were under. The multitude also in the city joined in this outcry with those that were upon the hill, and besides many that were worn away by the famine, and their mouths almost closed, when they saw the fire of the holy house, they exerted their whole strength, and broke out into groans and



outcries, again all the mountains round about the city and augmented the force of the noise. Here was sad lamentation, when they saw the smoke of her burnings. John refers to this time. See Rev. xviii. 9. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, (remember, this was the woman who rode upon the scarlet colored beast,) and lament for her, when they shall see the smoke of her torment, saying alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more. And they cast dust up on their heads, and cried, weeping and wailing, saying alas, alas, for in one hour is she made desolate; for in her *was found* the blood of the prophets *and of saints*, and all that were

upon earth. Josephus tells us that the misery itself was more terrible than the outcries, and the moanings of the Jews were.

For one would have thought that the hill on which the temple stood was seething hot, so that the blood of the slain rose up with the blaze, and appeared as high. This was the blood of that vine that the God of Jacob brought up out of Egypt, and planted in Canaan, and the production of that vine had become the poison of dragons. Here the angels were casting this vine into the great wine press of the wrath of God. John refers to this very time. See Rev. xiv: 17–20. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and he cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp



sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the wine press was trodden without the city, and blood came out of the wine press, even unto the horse-bridles, by the space of a thousand six hundred furlongs. The prophet says, concerning this vine, that their wines had become the poison of dragons; this brought on them the great day of the wrath of God Almighty, when the blood of the grape was pressed out.

Josephus tells us, the cause of this great quantity of blood was, the Romans killing so many, for those that were slain, were more in number than those that slew them, for the grour *did no* where appear visible, for t *dead bodies* of the Jews that lay

but the soldiers went over heaps of those bodies, as they ran upon such as fled from them.

Here were the angels reaping and gathering the vine of the Jewish earth, and pressing out the blood of the grapes in the great wine press of the wrath of God, and binding the tares in bundles and burning them, which Christ speaks of in his parable of the wheat and tares. He said he would send his angels and gather the tares at the end of the world and burn them in fire. The end of the world, was the end of the law dispensation; this was the end that Christ mentioned; the same as the apostle speaks of,—Christ appeared once in the end of the world to take away sin, by the sacrifice of himself. This was the end of the Jewish dispensation, or age.

Josephus says, that after the Romans had gotten within the walls of the city, there were about six thousand that fled;

but before Titus could give any ord
or be determined as concerning th
people, the soldiers were in such a r
that they set fire to the cloisters,
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life. He says that a false prophet
the cause of this destruction, who
made a public proclamation in the
that very day that the Romans br
through the walls, that God comman
them to get upon the temple, and
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their deliverance. So here were
thousand of these tyrants and robb
which belonged to the two sediti
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and hell. These six thousand w

alive into the lake of fire and brimstone. This John calls the second death. So now the last hope these remaining tyrants, and that crew of robbers had, was to fly into the caves and caverns of the earth. These subterraneous caverns were dug under the mountains where the temple stood; and were dug for a place of resort in case of difficulty. And the heavens departed as a scroll, when it is rolled together, and every mountain and every island were moved out of the way. And the heavens and the earth which were spoken of all through the Scriptures, were on fire, and the elements were melting with fervent heat, the Jewish tabernacle with its works were then burnt up; and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and caves of the earth,



and said to the mountains and rocks fall on us, and hide us, from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand. Rev. vi: 14, 15, 16, 17. Hosea refers to the same. The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, cover us, and to the hills, fall on us. Hosea x: 8.

Christ foretold of this same event that took place in the day of Jerusalem's Judgment. And there followed him a great company of people, and of women which also wailed and lamented him. But Jesus turning unto them said, daughters of Jerusalem, weep not for me, but weep for yourselves and for *your children*, for then shall they *begin to say* to the mountains, fall o

and to the hills, cover us. These judgments fell on the dragon part of Israel, which was the beast with ten horns.

Daniel represents it in this figure. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him. These were the Gentiles who ministered unto him, in turning the dragon, devil and Satan out of the kingdom, and possessed it themselves. This was the innumerable company of angels, which John saw stand upon Mount Sion with the Lamb; these were the Gentiles who executed the judgments on the dragon or beast. And ten thousand times ten thousand stood before him; these were the fallen part of Israel who were judged



out of the books. And the judgm was set, and the books were opene beheld then because of the voice o great words which the horn spake ; horn was Titus, who was the Ge commander.

Daniel says, I beheld even till beast was slain, and his body destro and given to the burning flames. iel says as concerning the rest of beasts, they had their dominion t away ; yet their lives were prolo for a season and time.

It is evident that there was a pa fallen Israel, that was not destroye the judgment day. These were beasts whose lives were prolonge a season and a time. The burnin the beast, which was the dragon of wilderness, in the lake of fire and b stone, was what the prophet David *reference* to, when he was represe *the end* of the wicked.

David being a prophet, he foresaw the end of the wicked or fallen Israel, whom he reigned over as king, and spake of their end, and of the prosperity of the wicked; and complained of his own folly for being grieved at their prosperity. He says, for all the day long have I been plagued, and chastened every morning. If I say, I will speak thus, behold I shall offend against the generations of thy children. When I thought to know this it was too painful for me; until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image. For lo, they that are far from thee shall perish: thou hast de-

stroyed all them that go a whoring fr
thee. David being a prophet fores
the end of the wicked; which was
dragon, devil and Satan, which comp
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who stood on the top of the sanctu
with their false prophet. And when
Romans set fire to the temple, th
threw themselves down headlong i
the lake of fire, rather than die by
Romans' sword.

Here was the place where David s
the end of the wicked; but it was fulf
ed some years after David's day. Ta
notice, that the word wicked is who
applied to fallen Israel, in Scriptu
and the word sinners to the Gentiles.

Malachi refers to this overthrow
the dragon, death and hell, which Da
calls the wicked; 'For behold the d
cometh that shall burn as an oven; a
all the proud, yea, and all that do wi
edly, shall be as stubble; and the

that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.' 'And ye shall tread down the wicked, for they shall be as ashes under the soles of your feet, in that day that I shall do this, saith the Lord of hosts.' This was the fire that burned the dragon, devil and Satan, death and hell; and they became as ashes under the feet of the Romans, who were Gentiles.

Isaiah, speaking concerning the elect part of Israel, gives a caution to them to come out and hide themselves from the judgment of the dragon. See Isaiah, xxvi: 20. 'Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast; for behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquities; the earth shall disclose her

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sea was composed of many waters;
the angel informs us that the many
ters where the whore sat, were 'mul-
udes and people,' which contained all
ie 'dragon' part of Israel, which had
eceived the mark of the beast.

John speaks of the same punishme
as Isaiah. 'And I heard another vo
from heaven, saying, come out of
my people, that ye be not partak

her sins, and that ye receive not of her plagues.' 'For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.' This was the woman that sat upon many waters. The angel informed John that the woman was that great city which ruled over the nations of the earth; and that great city was Jerusalem, drunk with the blood of the saints.



CHAPTER V.

ON THE FINAL DISPERSION OF THE JEWS.

DANIEL, speaking of the time we ha
been speaking of in the last chapt
says, And at that time thy people s
be delivered, every one that is writte
the book. Chap. xii: 1. These were
elect from the twelve tribes, which
God's peculiar people, who had
names written in the walls of the
Jerusalem, which John saw coming
out of heaven. Rev. xxi: 2. I
speaks of the same city.

These did not receive the mar
beast, but obtained the victor
blood of the Lamb, and the w

testimony. 'And I saw as it were a sea of glass mingled with fire. And them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on a sea of glass, having the harps of God; and they sing the song of Moses and the Lamb; saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints.' Rev. xv: 2, 3. These were those who had not committed adultery with the whore of Babylon, and by so doing avoided the mark of the beast. These are represented by the five wise virgins, who had oil in their lamps, and went in to the wedding. Matt. xxv: 1.

'And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the



wine of the wrath of God, which is poured out without mixture into the cup of his indignation; shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth forever, and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name.' Rev. xiv: 9—11. These were the same persons as those foolish virgins, who had no oil in their lamps; and it will be observed the were punished in time—when there wer day and night succeeding each othe which could not be in a future stat for that state does not admit of any sr revolutions. There cannot be the shad of a doubt, that in this the same tim referred to as we have described in *last chapter.*

This will appear evident, wher

remembered, that there were seven vials poured out upon the land, which corresponds with the seven years in which Jerusalem was besieged, and its inhabitants tormented with all sorts of torments; which waxed worse, year by year.—This was the judgment written in the books of the law and prophets concerning Judea and Jerusalem, and described by John. 'And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.' Rev. xx: 11, 12. As we have before said,* these books were the two covenants.

* See page 15.

This is further confirmed by the following. 'And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and the fowls of heaven were filled with their flesh.' Rev. xix: 19—21.

How perfectly this represents the final overthrow of the Jews! When *the* temple was on fire, according to *Josephus*, there were six thousand burned in it, being deceived by a

prophet. These were cast *alive* into this lake of fire. Those, as we have seen, who remained out of the temple, abroad in the city, were slain by the sword. It was for their wickedness they were doomed to this miserable fate. 'But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerors, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.' Rev. xxi: 8.

It was with these Jews as it was with Sodom and Gomorrah. These places were set forth as examples, suffering the vengeance of eternal fire. Jude 7. They suffered in this world by a storm of fire and brimstone, which is called eternal, from the circumstance of its coming from heaven. They suffered it in their body, for the deeds committed while they were in the body. So with



the fallen part of Israel; they were doomed to a like miserable fate,—to a similar punishment, as a warning to those who should afterward live ungodly lives. Indeed their punishment was far more dreadful and severe than that which fell on those places, according to the word of Christ. 'Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.'

This is the lake of fire and brimstone, into which the beast and false prophet, and death, and hell, and the devil were cast, which represented the fallen part of Israel, which are called dead. That they are called the devil is plain from what John says. 'Behold the *devil* shall cast some of you into prison, that ye may be tried.' Rev. ii: 10. Fallen Israel, as we have seen,* were the *angels* which kept not their first estate

* See page 30.

and were called devils because they were opposed to every thing which was more benevolent and kind than their merciless and corrupt religious system. They were utterly overthrown and destroyed as a nation, from which they have not yet recovered.

Before we close this chapter, we will take a view of the books out of which Israel was judged, and note a few more texts which refer to their overthrow. 'Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at an agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.' Isa. xxviii: 14, 15. But this was not a refuge which would protect them from that judgment which awaited *them.*

Hence it is said, 'Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. He that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places. And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time it goeth forth, it shall take you; for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report.' Isa. xxviii: 16—19.

'For a fire is kindled in mine anger, and shall burn unto the lowest hell, and *shall* consume the earth with her increase, and set on fire the foundations

of the mountains. I will heap mischief upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction. I will also send the teeth of the beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also, with the man of gray hairs. Deut. xxxii: 22—25.

When this came upon the Jews, was the time when it was declared, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.' Rev. xxii: 11. All those signs which the apostles as well as the Saviour foretold, happened previous to that time and ushered it in. 'Let no man deceive you by any means,

or that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Sata with all power, and signs and lyi wonders, and with all deceivable of righteousness in them that per



because they received not the love of the truth, that they might be saved.' 2 Thess. ii : 2—10.

Thus we see the same thing here described, which John calls the mystery Babylon, the mother of harlots and abominations of the earth, the punishment of whom is represented by death and hell being cast into the lake of fire, which took place at the destruction of Jerusalem. Yet many who pretend to preach the gospel, hold that this judgment, which came upon the Jews nearly eighteen hundred years ago, is still to come, and be visited upon Gentiles, as well as Jews, in the world beyond the grave ; when in fact, the Gentiles were never threatened with any such visitation. These judgments were not to come upon sinners, as the Gentiles were called, but upon the people of God, by whom is intended the Jews, as they are

thus characterized through the whole
bible, as every one, moderately ac
quainted with that book, very w
knows.

CHAPTER VI.

THE ISRAELITES THE DRAGON OF THE WILDERNESS.

Isaac was forty years old when Jacob and Esau were born. Their mother before their birth, was informed that they would give rise to two nations, and that the younger should rule over the elder, contrary to the established usage of the country. Previous to the death of Isaac, when the time had arrived in which he determined to give up the charge of his family to his eldest son, according to the custom of that country, he advised him of his design, and *directed* him to prepare him some veni-

son, and then receive his blessing. Rebecca heard the aged father when he gave this direction to Esau, and she called Jacob and instructed him to hasten and obtain a couple of kids, and she would prepare such food for his father as he had directed Esau to procure, and thereby obtain the blessing intended for his brother. In this he obeyed the direction of his mother.

Isaac being blind and unable to distinguish persons except by his other senses, Rebecca so disguised her younger son, by putting Esau's garments upon him, and covering his hands and neck with the skins of the kids, as to give him the appearance of being hairy, like Esau. When he came to Isaac he examined him to see if he really was his eldest, which he positively declared himself to be, by feeling of his hands, *for in* his voice he recognized Jacob. *But* the condition of his hands pre-



vailed over his hearing, and he blessed Jacob and conferred upon him the authority which belonged to the first born.

Jacob had but just obtained the blessing and departed, when Esau came with the food he had prepared for his father, who was greatly astonished at the deception that had been practiced upon him; but he could not revoke his blessing.—This discovery pierced Esau through with grief, and he cried out with an 'exceeding bitter cry.' And he besought his father—'Bless me, even me also, O my father!' So great was his grief, that he 'lifted up his voice and wept.' And his father conferred a blessing upon him in these words. 'Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above. And by thy sword shalt thou live, and shalt serve thy brother; it shall come to pass, when thou shalt have the dominion, that thou

break his yoke from off thy neck.'—Gen. xxvii.

All of Isaac's children, except Jacob, were Gentiles or heathens, strangers to the covenant of promise. Jacob whom God named Israel, was regarded as peculiarly the father of the Jewish nation, which was in bondage in Egypt for the space of four hundred years. After this they were forty years in the wilderness, who were hence called, the dragon of the wilderness. When they returned from Egypt, they drove out all the descendants of Jacob's brethren, who were scattered far and wide, and became the founders of the Roman empire, as well as some other nations. When they obtained the dominion over the whole world, subdued the Jews, destroyed their temple, subverted all their institutions, and scattered them among all the *nations* of the earth, then did Esau *break* the yoke of Jacob from off his

neck with a vengeance, and in a manner to be remembered forever.

It was this strife between the Romans and the Jews, who are called the dragon, of which John speaks. 'And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.' Rev. xii: 8, 9. Michael and his angels were the Roman army, which empire was raised up by the sword of Esau. They were the Gentiles who lived without God in the world. But the time had come when the Gentiles should be taken into his favor, and the children of the kingdom—those who had enjoyed his special favor, should be cast out into outer darkness, where was weeping and gnashing of teeth: by whom is intended the Jews, or old red dragon, stained with the blood of all the righteous men that had

been slain from the foundation of the world.

It was this receiving of the Gentiles into the divine favor, of which it is said, 'I will call them my people, which was not my people, and her beloved, which was not beloved.' 'And it shall come to pass, that in the place where it was said unto them, ye are not my people, there shall they be called the children of the living God.' Thus the Gentiles were received in the place of the Jews, who were the degenerate plants of a strange vine. They are received into the kingdom of Christ, by which is intended the New Jerusalem which came down out of heaven, which is a representation of the gospel kingdom. This was the kingdom out of which the Jews or the fallen part of them, which are intended by the old dragon, were cast, *when they* rose up against the divine *commands*. This dragon, be it remem-

bered, was bound, which represents the condition of the Jews, bound by the Roman laws.

By the representation, that the dew of heaven fell on E[redacted], we are to understand that the blessings of Abraham, which are the privileges of the Gospel, came on the Gentiles, which introduced the Gentiles into the kingdom of heaven, which is the gospel kingdom. So the Gentiles became the children of the kingdom, then, by divine command; and turned the dragon, devil, and Satan, which was fallen Israel, out of the kingdom, into outer darkness, where they had wailing and gnashing of teeth. John 'saw an angel come out of heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the old dragon, that serpent, the devil and Satan, and bound him a thousand years.' This pit was Jerusalem, *the angel the* Roman Emperor, who by

his laws, bound the Jewish nation (called the dragon) to his own government. After he had bound him, he cast him into the bottomless pit, and set a seal upon him; that [illegible] he sealed him to his own laws and bound him with the same; so he should deceive the nations no more by his pretended piety. By this we are to understand the dragon was bound by the Roman chain of laws, and deprived of all their former power—so they could not take life without the voice of the Roman authority. This continued for a season, then the dragon was to be let loose.

At this conclusion, the dragon Israel rose up in rebellion against the Roman authority, and mustered a very great army, determining to recover their former kingdom; which terminated in their being cast into the lake of fire and brimstone in Jerusalem, which was like one vast sea of fire, in which that unhappy

people, called dragon, devil, Satan, death, and hell, burned, which John calls the 'second death.'

But there were many who escaped that fiery doom. Those who were sealed in their foreheads by the angel who came down from heaven for that purpose, were saved therefrom. By those who were sealed, are intended such as believed the words of Christ, and fled to the mountains in accordance with his dictations, when they saw the signs he pointed out;—they were the inhabitants of the New Jerusalem, who sung a 'new song which none others could learn,' because they were not changed into the image of our Redeemer, as the elect were; for they did not believe Moses and the prophets, and had to suffer the condemation of the Mount Sinai law.

Isaiah give us a fair representation of this lake of fire and brimstone. 'For it

is the day of the Lord's vengeance, the year of recompense for the cor versy of Sion.' 'And the streams th of shall be turned into pitch, and dust thereof into brimstone.' T materials, when on fire, composed lake of fire and brimstone, into w the beast, and the false prophet, death, and hell, and the devil, v cast. This is represented by J Rev. xx: 7. 'And when the thous years are expired, Satan shall be loc out of his prison,'—this was when rose in rebellion against the Ro laws, (the chain which he was bo with, ver. 8,) 'and shall go out to ceive the nations that are in the quarters of the earth, Gog and Ma (John compares them to the old A an army, Gog and Magog) to g them together to battle: the numb whom is as the sands of the sea.' multitude was composed of the

tribes of the children of Israel; Isaiah speaking of Israel, says their number was as the sands upon the sea shore;—this company was brought up against the Roman powers, and rebelled against the Roman laws, which laws they had been bound by.

'And they went upon the breadths of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from heaven, and devoured them.' This was the fire which the Lord said that He would kindle in the gates of Jerusalem, and it should devour the palaces; and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever. Remember this was done in time, where the revolution of day and night passed on; and so they became judged out of the things written

in the books, of the law and prophets. This great army called Gog and Magog, was the backslidden part of Israel which is called the dragon. Isa. xxvii: 1. 'In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. This was done with the sword of Esau.

This sword caused a noisome and grievous sore to those who had the mark of the beast; when the first vial was poured out on them, which was done when the first vial was poured on fallen Israel, Vespasian handled the sword of Esau; this was the opening of the first seal. John says, 'And the first that went out poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. This was

done by Vespasian, who was the first that handled the sword of Esau among the Jews, after their rebellion. Here he began to slay the dragon that was in the sea.

The second seal, 'And the second angel poured out his vial upon the sea, (which was multitudes and people, or the dragon part of Israel;) and the sea became as the blood of a dead man: and every living soul died in the sea.'

Titus now was handling the sore and strong sword of Esau, and was turning the sea composed of many waters which were multitudes of dragon Israel, to blood. And it appears by this vial that he slew all as he passed along; for John says 'that every living soul died in the sea.'

'And the third angel poured out his vial upon the rivers, and fountains of waters, and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art,

and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints, and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. This was what Christ told the dragons, when on earth, that all the blood from righteous Abel to that of Zachariah, whom the dragons slew between the porch and the temple, should be required of that dragon generation. Isaiah speaks of this dragon, Chap. li: 9. 'Awake, Awake, put on strength, O arm of the Lord; awake, as in ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?' (The prophet here was speaking of Israel.) 'Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the

sea a way for the ransomed to pass over ?' v. 10.

It is evident that when the dragon that was in the sea became slain that the sea dried up, and there was no more sea. As John says, when he saw the new heavens and new earth, which was the Gospel Kingdom. So then he says, the old heavens and earth were past away, and there was no more sea. So when this sea where the dragon lived, was dried up, Isaiah says, 'Therefore the redeemed of the Lord shall return, and come with singing unto Sion ; and everlasting joy shall be upon their heads ; they shall obtain gladness and joy, and sorrow and mourning shall flee away.' This agrees with Rev. xxi : 4, 'And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying.' His meaning here was, that there never should be another such a time of mourn-

ing and crying as was experienced by the dragons of the wilderness.

Malachi speaks of these dragons, 'The burden of the word of the Lord to Israel by Malachi. I have loved you saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.'

So these dragons were those which the Lord brought up out of Egypt and planted in the land of Canaan. Moses speaks of these same dragons and productions of that vine. 'For their vine is the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, and their clusters are bitter; their wine is the poison of dragons.' This gave Jerusalem where these dragons *dwelt*, the name of Sodom and *Egypt*, spiritual, as John said. David

speaks Psalm xci: 'Thou shalt tread upon the lion and the adder: the young lion and the dragon shalt thou trample under feet.' David being a prophet, foresaw the destruction of fallen Israel. This was fulfilled on the dragon, in the day of Jerusalem's judgment, when the dragon was trodden under foot by the Gentiles. David speaks Psalm lxxiv: 13. 'Thou didst divide the sea by thy strength: thou breakest the heads of the dragons in the waters.' These were the many waters on which the whore sat, which were multitudes of dragon Israel, and the sea where the dragon dwelt, which sea the Romans turned to blood. See Isa. xxxiv: 13, upon the same subject. 'And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be a habitation of dragons, and a court for owls.' Jer. ix: 11. 'And I will make *Jerusalem* heaps, and a den of dragons;

and I will make the cities of Judah desolate without an inhabitant.' This was fulfilled when the dragon was slain and the sea became as the blood of a dead man, as John said. Micah, speaking of the wrath of the Lord against Jerusalem which was the abode of dragons, 'Therefore I will wail and howl; I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.' This the dragons experienced in the day of their judgment. Then fallen Israel was judged out of the law and the prophets; and by their breaking the Mount Sinai law, and breaking the covenant that God gave them to walk by, and turning to the worship of Idols, and forsook the God who was Israel's habitation; and so became backslidden, and received the mark of the beast; and so fell under the damnation of the Sinai law, and *were* condemned with death and hell, *and so* received the same damnation.

Christ speaking to these same people, says, Matt. xxiii: 33. 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill, and crucify, and some of them shall ye scourge in your synagogues and persecute them from city to city.' These whom Christ was addressing were the dragon part of Israel, that was in the sea; but the elect part of Israel stood on a sea of glass. John says, 'And I saw a sea of glass mingled with fire.' This was the refiner's fire, where they could behold the glory of God in the face of Jesus Christ; and so became changed into the same image from glory to glory, as by the spirit of God; and so had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name; standing on the sea of glass, *having the* harps of God.

Take a view of the number of the name of the beast, which the elect part of Israel had gotten the victory over,—this beast or dragon was fallen Israel. Peter calls them 'trees whose fruits wither, twice dead, plucked up by the roots.' This was the case with fallen Israel, which in Scripture is called the beast; this name the elect had gotten the victory over, by believing Moses and the prophets; they are called the dragon, which they got the victory over; they are called the devil, which the elect had gotten the victory over; fallen Israel is called in Scripture Satan, this name they got the victory over. Paul speaking to the Romans concerning Israel, his brethren as to the flesh, says, Romans xvi: 20, 'The God of peace shall bruise Satan under your feet shortly'—this Satan was fallen *Israel*, whom Christ the Lord was *revealed* from heaven to destroy, with his

holy angels, which were the Roman legions. O, then was Jerusalem trodden down by the Gentiles, which were the Romans, as Paul informed them a few years before the day of judgment; and Satan is also called the devil, and Paul said, Heb. ii: 14, 'For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil—as much as to say that was fallen Israel; and deliver them who through fear of death were all their life-time subject to bondage.' Fallen Israel had this power to slay all the prophets and all the righteous from Abel to Zachariah; and persecuted all the saints, threatened them with death, which kept those, whom they did not kill, in bondage all their life-time, till Christ destroyed fallen Israel, which *was the devil*. Then those persecuted

saints were relieved from their bondage; this was 'your adversary,' the devil, whom Paul informed his friends of, who went about as a roaring lion seeking whom he might devour; this was persecuting Israel;—these were the angels that kept not their first estate, but left their own habitation, who was the God of Israel. This was the cause of the saints being in bondage all their lifetime, till the devil was cast into the lake of fire and brimstone, where the beast and the false prophet were; then he destroyed the devil and all his works, and made an end of transgression, and brought in everlasting righteousness, and sealed up the vision unto the end; for then he made an end of the law of commandments; and that was fulfilled on fallen Israel, who was called the *devil,* and Satan; so that law being *done* away, there is no transgression; for the apostle declares, that where

there is no law, there is no transgression, that is ever to be remembered of God; for he has laid on Christ, who is mediator of the new covenant, the iniquities of us all, both Jews and Gentiles. So when the heavens and earth fled away, the old Jewish dispensation ceased, with the law of the ten commandments, which then were fulfilled, and never till then. This Sinai law worketh wrath, and by the dragons breaking that law, they brought on themselves the great day of wrath, of God Almighty. Christ told these dragons, when on earth, till heaven and earth shall pass away, not one jot nor tittle of the law shall fail, till it was fulfilled. Christ was only the end of the law to those who believed on him, as in the case of the elect; they believed Moses and the prophets, that led them to *believe in Christ*: so Christ was the end *of the Sinai* law to them, so that they

were saved from the great day of wrath, which fell on the dragon part of Israel, who did not believe on Christ. So when the dragon was destroyed, and the old heavens and the old earthly, tabernacle of works, were burnt up, then he that sat upon the throne said, behold I make all things new; that was a new heavens and a new earth, wherein dwelleth righteousness. This is the new covenant or Gospel dispensation, in the which, the Lord declared that their sins and iniquities he would remember no more. So he concluded all under sin, that he might have mercy upon all. From this kingdom the dragon Israel was expelled.

These dragons of the wilderness, lived in the land of Judah and Jerusalem; this was the wilderness into which the angel carried John—'So he carried *me* away in the spirit, into the wilder*ness*, and I saw a woman sit upon a

scarlet colored beast; this was the old red dragon, with his coat dyed in the blood of the martyrs of Jesus Christ; this woman was Jerusalem. John the Baptist, came preaching in the same wilderness, where the dragon, devil and Satan dwelt; this was the same wilderness, where Christ was carried up into, to be tempted of the dragon, devil and Satan. See Matt. iv: 1, 'Then was Jesus led up of the spirit into the wilderness to be tempted of the devil;' this devil was the dragon Israel, who were striving to induce the Lord to become their earthly king. And it appears that they strove very hard to gain their point. See John vi: 14, 15, Then those men, when they had seen the miracles that Jesus did, said, this is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take *him by force*, to make him a king, he

departed again into a mountain alone; these men were of the dragons of the wilderness, and were the devil and Satan; this was the devil that Matthew speaks of, that took Christ up into an exceeding high mountain and shewed him all the kingdoms of the world, that was of the Jewish world. It is likely, that these Jews carried him upon the highest mountain that they could find in all the land of Judea, so as to give Christ the best view that they could over the land of Canaan, which was their former kingdom; then they told him that he would possess the whole of the land of Palestine, if he would become their earthly king, and free them from the Roman authority, and restore their former kingdom to Israel again. So the dragons of the wilderness tempted Christ in this way; they did not believe him to be the Saviour of the *world*,—but they thought, by his mira-

cles which he performed, that he would free them from the Roman authority, and restore the kingdom to Israel again. So this was the way, that the dragon, devil and Satan tempted Christ.

This was the same Satan that tempted Aaron to make them a calf to worship; the same that tempted Joshua to number Israel; 'And Satan stood up against Israel, and provoked Joshua to number Israel, for which the Lord smote Israel.' Christ speaks of the same Satan, which was the dragon; and the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. Christ knew all things, and he knew what a persecuting spirit the dragon possessed; he knew that they had persecuted all the prophets, and they held out the same spirit of persecution against him and his disciples. Christ informed his disciples concerning these dragons, and what they would do

to them after he had gone from them. See Mark xiii. 31. 'But take heed to yourselves; for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake. This was the way that the dragon, devil, and Satan sifted the disciples of Christ after he left them to go unto his Father.

Paul speaks concerning this same Satan to the Romans; he says, 'And the God of peace shall bruise Satan under your feet shortly.' This was fulfilled shortly after Paul spake to the Romans concerning that matter, when Jerusalem was trodden down by the Romans, who were Gentiles; then the dragon, devil, was trodden under their feet; then the dragon, devil, and Satan, were bruised under the Roman's feet.

Peter speaks of the same devil, 1 *Peter* v: 8. 'Be sober, be vigilant; be-

cause your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.' Paul was of these roaring lions before he was converted to the truth of the gospel;—the spirit informed John concerning the church of Ephesus—says, he knew where they dwelt. This church was composed of Jews; Christ said, I know the blasphemy of them which say they are Jews and are not; but are the synagogue of Satan, (these Jews had become backsliders, and had fallen under the name of Satan and devil) fear none of those things, which thou shall suffer. Behold, the devil shall cast some of you into prison, that you may be tried; and ye shall have tribulation, &c. This devil which cast some of the disciples into prison, was no other than the dragons of the wilderness, the backslidden part of that vine that God brought up out of Egypt. Christ tells the church

that he knew where they dwelt, even where Satan's seat is; that was, where the seat of the beast was in the land of Judea and Jerusalem; although the dragon, devil, and Satan, suffered so much for their backsliding from God, and having to bear the judgments written in the law, and in the prophets; which caused them to be banished from he presence of the Lord, and from the glory of his power with everlasting destruction; which was only destruction in time, not in eternity. They only suffered in the body for the crimes committed while in the body; but when dead the spirit returned to God who gave it, who is declared to be the kind Father of the spirits of all men, Jews and Gentiles. So this dragon, devil, and Satan, will have eternal life in Christ, as well as any of the rest of the human family.

See what Ezekiel says concerning *this* matter. Ezek. xvi: 48. Anon the

Lord speaking by the mouth of the prophet, says, 'As I live saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. * * * Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. * * *For thus* saith the Lord God: I will

even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto you an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger ; I will give them unto thee for daughters, but not by thy covenant : and I will establish my covenant with thee ; and thou shalt know that I am the Lord : that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord.' This promise was made to the dragons of the wilderness, which suffered in the lake of fire and brimstone in the day of Jerusalem's judgment.

Fallen Israel, was the dragon, devil,

and Satan, that ran in the way of Cain, and by so doing, became guilty of the blood of Abel. This Christ told the fallen angels, which he was conversing with when on earth, that all the blood shed from Abel to Zachariah shall be required of that generation.

Remember these were the fallen angels, who fell out of the kingdom of heaven; but not out of the third heavens, or paradise of God, for sin never entered these realms of eternal glory. They fell from the kingdom of God's grace, which was their habitation; then the Gentiles took the kingdom, in the day of judgment, and the old dragon was cast out. Daniel speaking of this same time says, the kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall

serve and obey him. This was done in the day of Judgment, when the Gentiles were brought in on the right hand of the Judge, and the dragon, devil, and Satan were cast out on the left hand of the Judge, where they had wailing and gnashing of teeth. This was done when the marriage supper of the Lamb was eaten. John says, and I heard as it were the voice of a great multitude; and as the voice of many waters, or the voice of many people, and as the voice of mighty thundering, saying, alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. It will be remembered that the bride was poor *and* naked, and destitute, and could not

come into the wedding until the husband granted her a suit of clothing for that purpose. Read the marriage covenant and see how the bride was adorned, on her marriage day. See what the Lord says by the mouth of Isaiah the prophet. 'Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. (*Israel* was the married woman, and she had but a few children which were the elect, who came into the wedding with the innumerable company of the children of the Gentiles.) Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shall break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make

the desolate cities to be inhabited. Fear not; for thou shall not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.' Not the God of the Jews only, but the God of the Gentiles also. 'For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have

sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted! behold I will lay thy stones with fair colors, and lay thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children.' Isa. liv 1—13.

The Gentiles were the innumerable company that stood on Mount Sion with the Lamb. These slew the dragon that was in the sea; and the elect part

of *Israel* which had gotten the victory over the beast, which was the dragon, came into the wedding with the innumerable company of angels, which were Gentiles, and all stood on Mount Sion together; then they all came under the law of the new covenant—this covenant is a covenant of peace. And after those days saith the Lord, 'I will write my law in their hearts, and print them in their thoughts. This is the law which proceeds from spiritual Sion, which is the new Jerusalem. Isaiah calls Mount Sion, the mountain of the Lord's house. 'And it shall come to pass in the last days, (that was in the last days of the Jewish dispensation,) that the mountain of the Lord's house (this is a spiritual house for his bride to rest in,) shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.' See *Isa.* ii: 2. All Gentiles, as well as the

hundred and forty and four thousand elect of *Israel.* They flowed to it in the day of their marriage with the Lamb. 'And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; (this was the house that the Lord promised the Gentile bride that she should have) and he will teach us of his ways, and we will walk in his paths : for out of Sion shall go forth the law, and the word of the Lord from Jerusalem.' Ver. 3. I shall give it as my opinion that this new covenant took place when the old Jewish covenant came to an end ; and the Gentile world has had this law written in the heart and mind ever since Christ became mediator of this new covenant ; and this law teaches us to love God with all our hearts, and our neighbor as ourselves. And whenever we do wrong, we are reproved by this law which proceeds from *spiritual* Sion.

Paul says, 'That we have proved both Jew and Gentile, that they are all under sin; but according to the promises of God in Christ, who is mediator of this new covenant, that neither the sins of Jews nor Gentiles, will ever be remembered under the new covenant. For God the Father, has laid on him the iniquities of us all; and Christ is made of God, unto righteousness. Secondly, sanctification. Third, redemption from all sins. This is a free gift, which has come on all men, to justification of life. So we are dead and our life is hid with Christ in God.

CHAPTER VII.

THE GLORIOUS TERMINATION OF CHRIST'S KINGDOM.

We have shown that those judgments threatened in Scripture, are what was intended by the second death. We have likewise shown that these terrific judgments were threatened to *Israel* alone, and that they are the only individuals that will ever suffer the second death. We have likewise proved that these fearful judgments, were outward physical evils; visited upon that generation to whom they were addressed. But although such was their fearful doom in this world, for their wickedness, yet God will have mercy upon

them—for he is of tender mercy and has no pleasure in the death of the wicked. Ezek. xviii: 23. Hence the prophet says, 'Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.' 'And I will establish my covenant with thee; and thou shalt know that I am the Lord.' Ezek. xvi: 60, 62. Hence the apostle says, 'For I would not brethren, that ye should be ignorant of this mystery, (lest ye be wise in your own conceits) that blindness in part is happened to *Israel*, until the fullness of the Gentiles be come in. And so all *Israel* shall be saved.' Rom. xi: 25, 26. Thus although *Israel* has suffered so much for their disobedience and for so many ages, yet, the time will come, when they will be gathered together with the Gentiles in one abode, then there shall be one fold and one shepherd.

Israel was first called to the privileges and blessings of the gospel, and turning a deaf ear to it, they were rejected for a season, and the Gentiles called. Hence the prophet says, 'I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.' Isa. lxv: 1. By those who were not called by the name of God, is intended the Gentiles, who did not seek him. In this way, both Jews and Gentiles, which constitute all mankind, are to be saved —saved through the power of truth. Hence the apostle says, 'For the grace of God, that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.' Titus ii: 11, 12.

This is to be effected through the in-

fluence of the gospel, which is represented by the New Jerusalem coming down out of heaven; Rev. xxi: 2—and by the new heavens and new earth; Isa. lxv: 17. 2 Pet. iii: 13. It is also represented as Mount Sion, in contradistinction to the law. 'For we have not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more; for they could not endure that which was commanded. And if so much as a beast touched the mountain, it shall be stoned or thrust through with a dart. And so terrible was the sight, that Moses said, I exceedingly fear and quake. But ye are come to Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumera-

ble company of angels, to the general assembly and church of the first-born, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant to the blood of sprinkling, that speaketh better things than that of Abel.' Heb. xii: 18—24.

This gospel was designed to benefit all, and to be communicated to all, as Peter learned by his vision of the sheet let down from heaven. Acts x: 11. It views all men as alike needy, for all are under the dominion and power of sin and need to be redeemed therefrom. Hence, the apostle says, 'We have proved both Jews and Gentiles, that they are all under sin.' Rom. iii: 9. 'For God hath concluded all in unbelief, that he might have mercy upon all.' Rom. xi: 32.

This gospel is called a light—'that true light, which lighteth every man

that cometh into the world.' John i: 9. Under its reign, a new order of things was to take place; for it was a new and better covenant. 'For this is the covenant I will make with the house of Israel after those days, saith the Lord; I will put my laws in their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying know ye the Lord; for all shall know him from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.' Heb. viii: 10—12.

This promise or covenant was not to be confined to Israel alone, for it was said to Isaac 'In blessing will I bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand upon the sea shore; and thy

seed shall possess the gate of his enemies. And in thy seed, shall all the nations of the earth be blessed; because thou hast obeyed my voice.' Gen. xxii: 17, 18. The same promise was repeated to Jacob, xxviii: 14, and first made to Abram, Gen. xii: 3. This seed, the apostle says, was Christ. 'And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. * * * He saith not, and to seeds, as of many; but as one, and to thy seed, which is Christ.' Gal. iii: 8, 16.

This promise is true, whether men believe it or not; as says the apostle, 'What if some did not believe? Shall their unbelief make the faith of God without effect? God forbid. Yea let God be true, but every man a liar.' Rom. iii: 3, 4. So it makes no differ-

ence as to the result, whether men will believe the gospel as preached to Abraham or not. Their belief or unbelief cannot alter the truth. Truth is truth whether men will believe it or not. It can only affect themselves. By closing their eyes and ears to the truth, they will involve themselves in guilt and misery, and this is all they can do.

In this plan we see the wisdom from on high displayed. But there are many who will not believe. They declare weeping and wailing, pain and torment shall be eternal; while the Scripture affirms, HE will wipe tears from off all faces, and there shall be no more pain. Isa. xxv: 8. The wisdom from above declares, all are concluded under sin, that God might have mercy upon all; the wisdom of this world avers there are some on whom he never will have *mercy*. The one affirms all the families, *nations* and kindreds of the earth shall

be blessed in the seed of Abraham; the other, that but a few will be thus blessed. The one declares God is *in* Christ reconciling the world unto himself; the other that God is in Christ reconciling himself to a part of the world. The one teaches that all things shall become new under the reign of Christ; the other that but a part of all things shall become new. The one declares God will have all men to be saved and come unto the knowledge of the truth; the other affirms he will have no such thing: but purposes to damn forever, a part of mankind, in that intolerable hell, they say he has built. The one teaches death shall be swallowed up of victory; the other, that eternal death shall triumph over a large portion of our race without end.

Thus do unbelievers stagger at the promises, and pervert the Scripture, *and array it* against itself. They thus

forge the deadliest weapons for the infidel, by bringing distrust upon the consistency of scripture with itself. By their cruel and inconsistent doctrines, they not only rob God of his glory and heaven of its inhabitants; but fill the Bible with contradictions. By such proceedings they not only fill others with terror and despair, but themselves with that fear which hath torment. Thus they shew themselves the enemies of mankind. But those who labor to evince the scriptures are consistent with themselves—are all yea and amen in Christ Jesus our Lord, are the best and truest friends of the human race. He who labors to prove to the world, that Jehovah is both a just God and a Saviour; and that he, as the only wise God, as their own, as the world's Saviour, is worthy to be confided in without fear, notwithstanding all that has been said against his character both by

ancient and modern unbelievers, is worthy the reverence of his race.

Reader; this word is to you. Examine the word of God and see if these things are not so. They are for your comfort and consolation. The promise to Abraham is for you; and remember, it is just as sure to you, as the promise of the land of Canaan was to ancient Israel. If there is any truth in divine revelation, this promise is truth. If we may not depend upon it, there is nothing in the Bible upon which we may rely. On its truth hangs the whole christian system. Disprove this, and you prostrate the whole gospel of Christ. But this cannot be done. God has preached it by all his holy prophets, and Christ and his apostles confirmed it. It is as firm as the everlasting hills.

But there are many of God's people *who are unrighteous*; many, very many *who are given up to the love of the*

world, and the things of the world, in whom the love of the FATHER is not; many who are enemies to God by wicked works, and without God and hope in the world—to all of these, to every creature, this gospel of the kingdom calls. Its hopes are for them, and its healing influences. It is good tidings of good to every creature—peace on earth, good will to men. The God of our salvation is no publican, loving his friends and hating his enemies. Such a God is that described by another gospel, which is no gospel. Our God is good to all—even to the unthankful and evil. Herein is his love manifested, in that while we were yet sinners Christ died for the ungodly. While we were dead in trespasses and sins, he quickened us together with Jesus Christ.

Reader; choose now which God and *which* gospel you will serve and have. *If the* former be God, serve him; and

do it with fear and trembling, lest you incur his displeasure and feel the burnings of his wrath. Reverence and love such a monster of cruelty if you can. But if the true God—the author of heaven, earth, and all things, be God, then serve him. Render him that parental fear which is your reasonable service. Love and serve him as a kind Father who has supplied you with all the blessings you enjoy. Receive the gospel of our salvation with gratitude, for it is good tidings of great joy which shall be to all people; whereas that other gospel, which is no gospel, is *sad* tidings of *great sorrow* to all men of feeling hearts. *This* gospel is of men, *that* of God, who is good unto all, and whose tender mercies are over all his works. Choose now to which ye will hearken: the voice from heaven or the traditions and teachings of men. The *promise* God made to Abraham was

that in his seed all the families of the earth should be blest; he repeated the same to Isaac, and renewed it to Jacob; in this seed, which is Christ, all the families of the earth are blest with sanctification, or holiness, without which no man can see the Lord. Considering the uncleanness of all the families of the earth, and the impossibility of the unclean standing in the presence of him who is of purer eyes than to behold iniquity, the blessing of mankind with sanctification in Christ Jesus, is an act of as free and as much grace, as blessing them with justification, but God never blessed any individual with justification, that he did not bless with sanctification, for whom he justified he also sanctified. And it is of God, who sent Jesus to bless every one of us, and all the families of the earth, by saving us from sin, *that* we are in Christ Jesus, who is of *God*; made unto us, first righteousness,

secondly, sanctification, thirdly redemption from all sin. It is the pure in heart who can see God; but as no families of the earth can boast of heart purity in their own persons, as is clear, not only from scripture, but from the testimony of all God's children, from the beginning of the world, it is as clear, that it is only in the seed, which is Christ Jesus, that any family of the earth can be blessed in the present state with sanctification; and from the same divine revelation it is as clear, that this blessing cometh on all the families of the earth, in Christ Jesus; otherwise he could not be the Saviour of all men.

In this seed, all the families of the earth are blessed with life, this, by transgression of the first Adam, was forfeited; but in the second Adam, and by his obedience is recovered; and the life thus recovered, is by the favor of God given *to the world.* 'The wages of sin is

death, but the gift of God is eternal life that is given to us through Jesus Christ our Lord.' The world to whom this Son was given, was dead in trespasses and sins; but in giving them his Son, and in his Son, he gave them life, therefore this gift of God is styled the life of the world. Christ who said that he came to do the will of his Father, further declared that he gave his blood for the life of the world. Christ is called in Scripture the word, and in this word is life, and this life is the light of men; and it is called the true light that enlighteneth every man that cometh into the world; it is also called the grace of God which bringeth salvation, which hath appeared unto all men, teaching us that denying ungodliness and wordly lust—to live soberly and godly in this present evil world. When Christ, saith the apostle, who is our life shall appear, *then* shall ye also appear with him in

glory; because, saith the Saviour, I live, ye shall live also. In this seed, as the dwelling place of all generations, we live: and as this seed, which is Christ, is the same yesterday, to day and forever, the life which the families of the earth have in him must be everlasting life. Nor can any of the families of the earth ever lose this life, because it is hid with Christ in God; and as it is only in him, any of the families of the earth can have life, he that hath not the Son hath not life, nor can he see life; but God so loved the world he gave them the Son, nor will he ever take this gift away from the world; for the gifts and callings of God, are without repentance. God will, therefore, never repent that he so loved the world, as to give them his Son; and in the Son's life, having loved the world, he will forever love them; for he changes not, he is of one mind, without variableness or shadow of turn-

ing. In this seed all the families of the earth are blessed with peace; peace is made for them, by the blood of the cross. The council of peace was between them both; the head of every man which is Christ, and the head of Christ, which is human nature; there is no peace to the sinner or unbeliever: hence, as the commission of sin constitutes this character; and as there is no man that liveth and sinneth not, it is clear that no man can be justly entitled to peace in himself, or out of the seed. God's covenant is called a covenant of peace, but Jesus, the promised seed, and Mediator of this new covenant, is declared to be the covenant of the people. When the angels were sent to proclaim the birth of the world's Saviour, they proclaimed peace on earth, and good will towards men; and this was glad tidings to all people. The *Saviour*, therefore, sent his servants to

preach peace to them that were nigh, and to them that were afar off; and when he was going for a little time to leave them, he said my peace I leave with you; these things saith the Saviour have I spoken, that in me ye might have peace. The apostles who preached peace by Jesus, who they assure us, was Lord of all, inform us, we are called to peace, that the kingdom of God is peace and joy, the fruits of the spirit are love, joy and peace,—Jesus is our peace, who hath made both one, Jews and Gentiles, and hath abolished in his flesh the enmity, and hath broken down the middle wall of partition between us, Jews and Gentiles,—to make in himself one new man. So making peace, and that he may reconcile both in one body by the cross, having slain the enmity thereby, and came and preached peace to you, which were afar off, Gentiles, and to them that were nigh, the Jews,

who were his original people. Thus we find that the fullness of Jew and Gentile, are the subjects of the peace wherewith they are blessed, in the seed of Abraham; the enmity is abolished in his flesh, both Jew and Gentile are reconciled in one body, which is Christ, for he bore the iniquities of both Jew and Gentile, in his own body, on the tree, and became Mediator of the new covenant, which Paul said was established on better promises than the Mount Sinai covenant was; and God the Father of the spirits of all flesh, declares that under this new covenant of peace that their sins and iniquities he would remember no more. Now allowing God to be a God of truth, which no christian will dare to deny, then the sins of Jew nor Gentile will ever be remembered any more, since Christ has become Mediator of this new covenant. Paul says that Christ appeared once in

the end of the world, which was in the end of the Jewish world or dispensation, to take away sin by the sacrifice of himself; so by his bearing our sins in his own body on the cross, the Father has promised that he would not remember the sins of his purchased any more; for the Father is well pleased for his own righteousness sake; so he has made Christ unto us righteousness, sanctification, and final redemption from all sin. Now behold by faith the Lamb of God, who taketh away the sin of the world, though Paul said that he had proved both Jew and Gentile—that they were all under sin, yet the promise of God in Christ is, that their sins and iniquities he would remember no more.

The apostle says that he concluded all under sin, that he might have mercy upon all; when the God of peace would comfort his people, he told them that their seed should inherit the Gentiles,

and make the desolate places to be inhabited; for saith the Lord 'Thy Maker is thy husband, the Lord of Hosts is his name, the God of the whole earth shall he be called. In a little wrath, saith the Lord, I hid my face for a moment; but with everlasting kindness will I have mercy on thee.' The Lord God, said to his servant that he upheld, to his elect in whom he took delight, 'Is it a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, kings shall see, and arise—wherefore, because they are faithful? no, because of the Lord that is faithful. Thus saith the Lord, in acceptable time have I heard thee, and in the day of salvation have I blessed thee, and I will

preserve thee, and give thee a covenant of the people—For what purpose? To establish the earth, to cause to inherit the desolate heritages—that thou mayest say to the prisoners go forth; to them that are in darkness, shew yourselves; they shall feed in the way and their pastures shall be in all high places, they shall not hunger, nor thirst; neither shall the heat, nor the sun smite them. For he that hath mercy on them shall lead them. Behold, these shall come from far; but who are these prisoners? Children of darkness, on whom the God of the whole earth shall have mercy; and who should, in the greatness of his mercy, through the instrumentality of the seed, his servant, lead these blind by a way they knew not, even the way of peace, which is the way everlasting. In this seed all the families of the earth are blest with reconciliation. Hence we find the reconciled God com-

mitting to the apostles the ministry of reconciliation; charging them them to tell the world that God was in Christ reconciling them unto himself; not imputing unto them their trespasses. For God declares that under this new covenant sins and iniquities he would remember no more. The apostles were to tell every creature that Jesus was made sin for them, that they may be made the righteousness of God in him; and that this reconciliation was a matter begun and carried on, and completed on behalf of a lost world, in the Saviour of the world, without the creature's knowledge or assent, is plain from the apostle's beseeching the people he made this declaration to, 'to be reconciled unto God:' so that we see that peace made on the cross, confirmed the reconciliation on God's part, in behalf of those, who, in themselves, were enemies to God; but this reconciliation

was preached unto them, that they may be, on believing it, reconciled to God.

Thus we see that God is reconciled, and well pleased for his own righteousness' sake, in whom he was reconciling the world unto himself. And in order that this may be done in a way perfectly conformable to every rule of equity and justice, the whole world of mankind were, to the eye of the just God, to whom they were accountable, collected in their head Jesus. For the apostle declares that 'Christ is the head of every man.' Nor they alone, their iniquities were collected in their head also, the Lord laid on him the iniquities of us all; and not only the iniquities of us all, but all our iniquities. For the apostle says, that Christ bare all our sins in his own body on the tree. And that there may be nothing to prevent a reconciliation taking place on the principles of strict justice. it pleased the

Lord to bruise him, on whom and in whose body, the iniquities were. And his soul being exceeding sorrowful, even unto death, was finally made an offering for sin. So that he, as a sin offering, was delivered up to death for us all: Jesus therefore finishing the transgression, making an end of sin, putting it away from before God, by the sacrifice of himself;—the cause being thus removed, the effect ceased; God is reconciled, his justice has had all its demands, his truth is fulfilled, mercy and truth have met together, righteousness and peace have embraced each other. The consequence is, glory to God in the highest, and on earth good will to men. Thus we are assured by the promises of God to Abraham, that, how wretched soever his offspring may be in this distempered state of things, how low soever they may have fallen, how far soever they may have been led captive

by their lusts, which war against their souls, how long soever they may be suffered to bear the image of the earthly—the lover of their souls, who so loved them as to give them his Son, and in his Son grace, before the world was, hath assured us that, in consequence of all the families of the earth being in the seed blessed, they shall be brought into the glorious liberty of the Son of God. They shall be brought out of the estate of sin and misery in which they are, and brought into an estate of salvation from all these sins and sorrows by a Redeemer—for God swore to Abraham that in his seed (which was Christ,) all the families of the earth *should be blessed.* If there is any part of the Scripture that may be considered clear and plain, it is the subject before us. We should suppose it was designed for every creature as a true revelation.

It was delivered by God to Abraham,

then to Isaac, then to Jacob ; and instead of its being contracted in the repetition, or made less clear and expressive, it was in the repetition, made more clear and explicit. As this was the Gospel that Abraham believed—as this was the gospel all the Patriarchs, and Apostles believed—and as this gospel alone can be glad tidings to every creature, can we, if we do not believe this gospel, be properly called believers of the gospel ; if believing any thing properly constiutes a believer, then it will be difficult to find any unbelievers in the world. But we presume, in Scripture language, a believer implies one who believes what Abraham believed. If so, how few are to be found in the faith of Abraham, even amongst them who profess to believe the Scriptures of truth. The apostle asks, how can they believe on him whom they have *not* heard. Paul asks, if they have not

all heard, then answers Yea; he says, for their sound went into all the world, and their words to the ends of the earth.

This '*Word*' which is gone into all the world, is Christ. The Scripture testifies of the true Christ, in the character of the seed of Abraham, as the only wise God and our Saviour. The Scripture testifies of the true Christ as the Emmanuel, God with us. So as Christ has become one with us, and is the head of every man, we ought to acquaint ourselves with him, who is called the *Word* of God. Paul cautioned his hearers, saying, 'think not in your hearts who shall ascend into heaven, that is to bring Christ down from above, or who shall descend into the deep, that is to bring him up again from the dead. What saith the scriptures, 'The word is nigh thee, even in thy mouth, and in thy heart.' Paul says that the word of God is in our hearts; remember that this

word of God is Christ who is called
manuel, God with us. John says, 'i
beginning was the word, and the
was with God, and the word was
the same was in the beginning with
All things were made by him, (who i
word of God,) and without him wa
any thing made that was made.' I
was life—in this word of God, and
life was the light of the world.
Christ who is the word of God, is
true light, which lighteth every
that cometh into the world; and
word was made flesh, and dwelt ar
us, and we beheld his glory, say
apostle; the glory as of the onl
gotten of the Father. This lig
Christ, is 'the grace of God w
bringeth salvation to all men.' Rem
ber that the light of Christ—the w
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eth into the world. This word,
verts the believer in it, to the tr

it in Jesus Christ, who is one with us, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.' 1 Peter, i: 23. Peter gives his hearers a caution to pay attention to the word of God which is in us. 'We have also a more sure word of prophecy, whereunto ye do well, that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arises in your hearts. 2 Peter, i: 19. This word maketh clean, every one that believeth it, and followeth its teaching. Christ says, now ye are clean, through the word which I have spoken unto you; abide in me, (who is the word,) and I in you; as the branch cannot bear fruit of itself, except it abides in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth

much fruit, for without me ye can do nothing. Though the word of God is in our hearts, yet if we believe not in it, and walk contrary thereto, we still are walking in darkness ; though they have the word of salvation in their hearts, which is a free gift of the grace of God, as *Israel* of old did. See Isaiah, speaking to backslidden *Israel*,—and thine ears shall hear a word behind thee, saying this is the way, walk ye in it, when ye shall turn to the right hand, and when ye turn to the left. This was the same word, which God sent into Israel, preaching peace by Jesus Christ. He is Lord of all ; this word is Lord of all.

Paul says, the gospel which is the word of God, was preached to them (the Israelites) as well as unto us ; but the word preached did not profit them, being not mixed with faith in them that heard it. This word of God was in the hearts of the Israelites, as well as in the

hearts of the Gentiles. Moses told them that they need not climb up to heaven, nor go beyond the sea, for the word was nigh them, even in their mouths and in their hearts; but they believed it not, many of them, so they did not profit by the word preached. This Word is Emmanuel, God with us; this is the true Christ, which we are to believe in, as the Saviour of all mankind and the promised seed, and this word is engrafted in every man's heart and mind; wherefore, lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. If this word can save the soul, it must be Christ, for there is no way nor name given under heaven and among men whereby we must be saved, but by the name of Christ. The word of God, is the grace of God, which bringeth salvation, which the apostle says hath ap-

peared to all men, teaching us that denying ungodliness and worldly lust, we should live soberly and righteously in this present evil world.

It is also the word of salvation. Paul speaking to Israel says, 'Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent; for they that dwelt at Jerusalem, and their rulers, because they knew him not, nor yet the voice of their prophets, which was read every Sabbath day, they have fulfilled them in condemning him. This was Christ, whom the Jews condemned, that word of salvation.

John says, 'And I saw him with his garments dipped in blood, and his name is called the Word of God.' This word of God, when believed and followed after, brings the soul into the rest which still remains for the people of God; and

all, and every one of the human family belong to Christ. God the father said, ask of me, I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession; so whether we live or whether we die, we are the Lord's, and for this end, Christ both died and revived again, that he might become Lord of dead and living; so it may be well said that all people are the Lord's. So he is Emmanuel, God with us, and is acquainted with all our thoughts; for Paul says, the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the hearts. Neither is there any creature that is not manifest in his sight, but all things are naked and open unto the eyes of him with whom we have to do. This search-

er of the hearts of all men, is the word of God, which was made flesh, and dwelt among us.

This word of God is shown as a light to enlighten the Gentiles, and for salvation to the ends of the earth. Christ informed his disciples that the sower was an angel, and the seed sown was the Word of God; this word is the light which enlightens every man that cometh into the world. So every man hath the word of God in him; so he is Emmanuel, God with us. So every man doth hear the voice of the Son of God, which is the word that is gone into all the world. David says, to day if you will hear his voice harden not your hearts; day unto day uttereth speech, night unto night showeth knowledge. There is no speech nor language, where their voice is not heard; there is no nation on earth, of whatever tongue they are of, that has not heard the voice of the word of God.

The whole Gentile world are married to Christ, the Word of God, and he is the head of every man, for we are members of his body, of his flesh, and his bones. So Christ and the people are one flesh. So we are his flesh. This is what Paul had reference to. Speaking to his Hebrew brethren, Having therefore brethren, boldness to enter into the holiest by the blood of Christ, by a new and living way, which he hath consecrated for us, through the vail, that is to say his flesh, which is also our flesh. So we must look within our own flesh, on our own hearts and consciences, to find Christ, (the word of life,) where the forerunner has for us entered ; (that is into every man's heart,) and having a High Priest over the house of God, whose house are ye, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies wash-

ed with pure water, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.

This word will sanctify and cleanse the whole human race, for this word is eternal life to the world. Paul speaks of this same word to the Ephesians. 'Above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God; which is Emmanuel, God with us. This word of God is called in Scripture wisdom. 'Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors: unto you, O men, I call; and my voice is to the sons of man. O ye simple, un-

derstand wisdom : and ye fools, be ye of an understanding heart. Hear ; for I will speak of excellent things ; and the opening of my lips shall be right things.' 'They are all plain to him that understandeth, and right to them that find knowledge.' 'Counsel is mine, and sound wisdom : I am understanding ; I have strength.' 'Riches and honor are with me ; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold ; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment : that I may cause those that love me to inherit substance ; and I will fill their treasures. The Lord possessed me in the beginning of his way, before his works of old.' Prov. viii: 1—6, 9, 14, 18—22. Wisdom is the word of God, which was in the beginning with God ; and the word of God is Jesus Christ, who was of the seed of

Abraham according to the flesh, but declared to be the Son of God, with power by the resurrection from the dead; and this seed of Abraham, which is the word of God, which is in our hearts and minds as the true light, that enlighteneth the understanding of man, is the true Christ, according to the Scriptures, which we are assured testify of the true Christ, in the character of the seed of Abraham, as the only wise God and our Saviour. The Scriptures teach us to consider the true Christ as containing, in his divine and human nature, the fullness of God and man united; so that the head of every man may with truth say to his head, I in thee and thou in me.

It is a truth, that all the families of the earth shall be blessed; but there is but one way in which the spirit of truth leads us to expect it, and this is in Jesus, who is the way, the new and living way.

He is the good old way, in whom alone all the families of the earth shall be justified and glorified. It is confessed that the greater part of what is called the christian world, have very different views of revelation, and of him of whom the Scriptures testify. The generality of professors do not conceive of Christ as any more one with his people, than was Paul or Peter. They conceive of the man Christ Jesus as better than any other man, but no more one with the people, than they are one with another; and instead of all the families of the earth being blessed in him, according to the Scriptures, it is generally supposed that a very large proportion of the human family will be cursed out of him. But as the heavens and the earth cannot be more opposed to each other, than these different testimonies, one or the other of them must be false. Either the promise of God to Abraham

is true, and therefore to be depended upon, or the contrary. But we cannot subscribe to both, no more than we can serve God and Belial.

We trust we shall not be censured, for pointing out the difference between what we are taught to consider the gospel preached by the God of heaven to Abraham, and the other gospel preached in the world; especially since they who deliver the latter seem to glory in the opposition they make to the former; and what is very extraordinary, the opposers of this gospel, preached to Abraham, frequently bring God himself to prove it false, by introducing a variety of Scriptures, that, as it is affirmed, establish quite the contrary doctrine. The Deist stands by, and listens delighted, and finds his faith strengthened. He suspected before that Revelation was not divine; but now he is fully convinced, by the arguments made use of,

that it is not. Many of the most respectable characters have proved to a demonstration, according to the judgment of such hearers, that these Scriptures contradict themselves; and therefore many rationally conclude they cannot be divine. There are, notwithstanding, many, who having attained to the knowledge of the truth as it is in Jesus, are fully persuaded that the Scriptures are not *yea* and *nay*—but *yea* and *amen* in Christ Jesus, and therefore, rationally conclude they are divine.

But some one will be ready to say, it is true, in a certain sense, that all the families of the earth are blessed in Christ Jesus, the promised seed, with the blessings of Providence; but it should be remembered, that these providential blessings we have in this world, in common with all other animals; the God of providence opens his hand, and satisfies the desire of every living thing;

here, men and beasts feed at the same table, and frequently with the same sensations; but the bread of God, which cometh, not up from the earth, but down from heaven, giving life unto the world, is of a very different nature.

When the Lord of hosts said to Abraham, in thy seed shall all the families of the earth be blessed, the words he spake were spirit and life. In this seed which is full of truth and grace, all the families of the earth are blessed with all spiritual blessings: without which we could hardly conceive of the good things of this life as real blessings. Could we believe that, instead of being eternally blessed in Christ Jesus, with all spiritual blessings, we were to be eternally cursed out of Christ, and that we had only a momentary taste of the good things of this life, to make our eternal state more miserable; we should be authorized to think with many of

God's people, that these temporary blessings were real curses, and thus thinking, it would be impossible to love God the giver, or feel grateful for the gifts;—but when we consider the blessings of Providence as the outward and visible signs of the love of God in Christ Jesus, from which nothing can ever separate us, *then*, and not till then, can we feel grateful to God, the giver of every good and perfect gift.

But there are some who acknowledge the truth, but think it ought not to be published, lest it should be believed by sinners: though it is by the same persons affirmed, that damnation, eternal damnation, is the consequence of not believing the divine report. This is strange. What! do we err in holding forth the true gospel of the grace of God, and yet, must sinners be damned for not believing it?

But it will be said, there is another

gospel which may be preached with safety, which gospel teaches men that they are still under the Mount Sinai law, and their eternal salvation depends on their personal obedience thereto. Such doctrine as this, preached to us Gentiles, is nothing more or less than folly; for we Gentiles were never under the Sinai law of ten commandments, as I have shown in my introduction. This law was given to Israel exclusive of the Gentiles, and had its fulfillment on fallen Israel, on the overthrow of the dragon, death and hell.

After that, the new covenant took place, of which Christ is Mediator—which is the gospel covenant; and the law of the new covenant is written on the fleshly tables of the hearts of all men, both Jews and Gentiles, and is called the word of the Lord from Jerusalem, which is spiritual Sion. Paul says, speaking of the two priestheods,

Heb. vii: 12, 'For the priesthood being changed, there is made of necessity a change also of the law.' So it would be well for preachers to let that old abolished law alone, which was once given to Israel, and was fulfilled on the dragons of the wilderness eighteen hundred years ago, when the holy of holies was burnt up, which was the old heavens, and the elementary stuff melted with fervent heat, with the earth and the works thereof, which was the Jewish tabernacle, which tabernacle contained their law of works,—and not to preach any of the old Jewish judgments to us Gentiles, who have nothing to do with that law.

For that law made nothing perfect; but the bringing in of a better hope did. This hope is given to us Gentiles through Jesus Christ, the promised seed, and Mediator of the new covenant; and the promises of God in Christ are yea and

amen, and will stand forever ; although we Gentiles are denominated sinners, yet God on his part declares, under this new covenant, that their sins and iniquities he would remember no more. Adam represents us as sinners ; Christ, the second Adam, represents us as justified, and sanctified. God has made Christ unto us, first righteousness, secondly justification, thirdly redemption from all sin—'Because, he bore our iniquities in his own body on the tree, and rose again for our justification'; so he has power to justify the ungodly ; 'but God commendeth his love towards us, in that while we were yet sinners, Christ died for us.'

'Much more then, being now justified by his blood, even the blood of the new covenant, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son ; much

more, being reconciled, we shall be saved by his life. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. But not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift. For the judgment was by death to condemnation, but the free gift, is of many offences unto justification. For if by one man's offence death reigned by one; much more they who receive abundance of grace, and of righteousness, shall reign in life by one Jesus Christ; therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came unto justification of life; for as by

one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. That as sin hath reigned unto death, that is to make us dead sinners before God, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.' This is according to the promises of God in Christ, and the promise of God to Abraham, that all the human family shall be blessed in Christ the promised seed.

But now is Christ risen from the dead, and become the first fruits of them that slept; for since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive. So we see, plain as noon day, that the blessing of God in Christ, has reached as far as the curse was found. So awake to righteousness and sin not. For some have not the knowledge of God. (I

speak this to your shame.) But some man will say, how are the dead raised up? and with what body do they come? There is one glory of the sun, and another glory of the moon, another glory of the stars; for as one star differeth from another star in glory, so also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy. Remember that all men must

bear the image of the earthy. And as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. The living will receive death and a resurrection in the twinkling of an eye. Paul speaking of this same resurrection to his Thessalonian brethren, says, but I would not have you ignorant brethren, concerning them which are asleep; that ye sorrow not, as others which have no hope. These people which Paul had reference

believed that when their friends fell
eep in death that was the last of them,
d had no hope of ever seeing them
ain. In this case they had no hope.
or if we believe that Jesus died and
se again, even so them also which
ep in Jesus will God bring with him.
or this we say unto you, by the word
the Lord, that those which are alive
d remain unto the coming of the Lord,
all not prevent them that are asleep,
r the Lord himself shall descend from
aven with a shout, with the voice of
e archangel, and the trump of God,
d the dead in Christ shall rise first,
hat is, before we which are alive shall
caught up to meet the Lord in the
:.) Then we that are alive and remain
all be caught up together with them
at are raised, in the clouds, to meet
e Lord in the air. We shall ever be
ith the Lord. Paul told his brethren
comfort one another with these

words. Many hold that in this r
rection, that only those that di
Christ are raised at that time; but t
that die out of Christ do not rise
thousand years after—having refer
to the figurative resurrection which
en Israel was raised up in, spoken
John in Revelation.

It appears plain from scripture,
all the dead belong to Christ.
apostle says, that no man lives to hi
and no man *dies* to himself; for wh
we live or whether we die, we ar
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died and revived, that he might be
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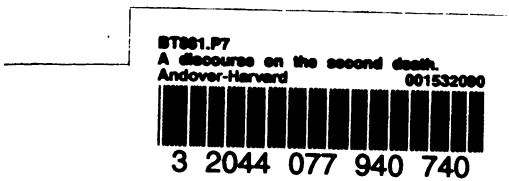
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